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Some time ago Messrs. George Bell and Sons (London) published a series of Latin Picture Cards, sixteen in number ($5\frac{3}{4} \times 3\frac{3}{4}$ inches), giving a *Speculum Imperi Romani*. The cards were edited, with vocabularies and exercises, and a four-page circular of explanations and suggestions, by Professor Frank S. Granger, of University College, Nottingham. The purpose of the cards is twofold: to furnish a mirror of the Roman Empire "as it appeared at the time of the birth of Christ", and to further the use of the Oral Method (as Professor Granger calls it) of teaching Latin. "The first eight pictures present public life as it appears for the most part in the historians and orators: Caesar, Livy, Cicero". The titles of these pictures are *De Agmine*, *De Castris*, *De Portu et Navibus*, *De Obsidione*, *De Viis et Viatibus*, *De Foro Romano*, *De Vicis Romanis*, and *De Senatu in Templum Convocato*. The last named picture is a reproduction of the well known fresco by Maccari, to be seen in the Palazzo Madama at Rome, which represents Cicero delivering his first oration against Catiline, and the latter surrounded by a vast array of *vacuefacta subsellia*. "The second eight pictures lead to the more intimate view of life which we gain from the poets". The titles here are *De Aedibus Romanis*, *De Instituendis Pueris*, *De Fundo et Arvis*, *De Pratis et Vinetis*, *De Rebus Sacris*, *De Circo*, *De Theatro*, *De Cena*. The first five of these are meant to "suggest the simple life of which Vergil, in his earlier poems, Horace, Tibullus, and even Ovid are the prophets". The last three "complete, in some sort, the panorama of the capital and present to the eye the pictures which Tacitus and Juvenal trace in different colours for the mind".

It may be said at once that the pictures themselves are, for the most part, a negligible quantity. They are far inferior, both in scientific accuracy and in artistic merit, to the illustrations which American publishers have long supplied so liberally for editions of the Classics meant for school use, and to the illustrations in English school editions of the Classics, as represented, for example, in such a book as G. F. Hill's *Illustrations of School Classics* (Macmillan, 1903), which arranges and describes the illustrations which up to that time had appeared in the various volumes of *Elementary Classics* published by The Macmillan Company. The picture of the Forum is good, although it presents the Forum as it was at the time of Vespasian, not at the time

of the birth of Christ (this same disregard of the period which the cards are supposed to represent is seen above in the quoted statement that the last three cards present to the eye the scenes Tacitus and Juvenal trace for the mind). The picture of the Roman house, so far as it goes, is good. That of the theater is very bad. It represents the ends of the auditorium as separated by a wide space from the front of the stage-structures: in other words, it gives thoroughly Greek parodoi. The theater, again, lies against a hill side, a Greek rather than a Roman arrangement, as is well known. Instead of a Roman orchestra, such as we see at Pompeii, for instance, it gives what looks like a very feeble attempt to reproduce the row of so-called throne seats which forms the row nearest the stage in the Theater of Dionysus at Athens. How any one could have seriously regarded this as a satisfactory picture of a Roman theater or have found any real help or comfort in the pictures meant to illustrate Roman shops (the latter picture is much worse even than Figure 26 in Middleton's *Remains of Ancient Rome*, 1.193, a curious blunder in an excellent book), or Roman *prata* and *vineta*, it is hard to see.

The interest and the value of these cards, then, will lie rather in the contribution which they seek to make to the use of the Oral or Direct Method of teaching Latin. On the back of each card is a vocabulary which answers to the picture, *copia verborum*; a few questions to break the ground, *interrogatio*; materials for conversations and questions, *colloquium*.

The vocabularies contain in all about 500 words. It is expected that these will be mastered, so that the words "shall suggest not the English translation but the Roman object". The words, says Professor Granger, are for the most part common words. They "should be learnt by heart in this sense, that they can be applied to the pictures". To facilitate the correct mastery of them long vowels (hidden quantities included) are everywhere marked.

It will be well to illustrate some of these points concretely. On the first card, which deals *De Agmine*, the *Copia Verborum* includes 32 items, among them *capulus*, *ocrea*, *paludamentum*, and *cassis*. The rest of the card is as follows:

INTERROGATIO

Qui pontem transeunt? Cuiusmodi sunt signa legio-

num? Ubi est aquilifer? Quomodo vestitus est miles qui dextrā consistit? Cui paludamentum est proprium? Quo colore est?

COLLOQUIUM

Milites Romani milia passuum viginti fere itineribus iustis, magnis itineribus viginti quātuor cottidie contendebant. Miles quisque gravem ferebat sarcinam; impedimenta quae in iumenta a calonibus acta imponebant, novissimum sequuntur <an interesting combination of tenses, surely>.

Quot dierum frumenta copiam ferre iussi sumus? Quot milia passuum hodie contendemus? Quota hora sarcina tibi gravissima videtur? Cuiusmodi sunt loca per quae iter facturi sumus? Ubi castra vespere nobis ponenda erunt?

Professor Granger suggests how the material thus supplied on the cards may be developed:

The first questions are intended as specimens which the teacher will follow up or vary at his discretion in order to give a free command over the vocabulary. The replies will not involve as a rule "yes" or "no", because the words of the question should be repeated in the answer. "Num aquilifer pontem transit? Aquilifer pontem transit". When grammatical difficulties arise, they should be solved indirectly if possible. For example, instead of saying "what is the object of 'transit'?", the teacher will say "quid transit aquilifer?" or again, for "what is the subject of 'transit'?" he will say "quis pontem transit?" . . . If, however, grammatical difficulties defy this treatment, they should be explained in English. But with practice the teacher should be able to dispense with English and confine himself to Latin".

The next to the last sentence in this quotation makes one think of what Mr. Barss said of the part English should, in his opinion, play in the use of the Direct Method (*THE CLASSICAL WEEKLY* 6.44).

From work of this sort, surely, all teachers of Latin, together with their pupils, can derive much profit whether they avow themselves followers of the Direct Method or not. But it is after all hard to see wherein the work advocated by Professor Granger differs materially from that suggested by Professor B. L. D'Ooge, in his *Colloquia Latina*, published as long ago as 1888, as the "outgrowth of methods pursued by the author in his own classes" (D. C. Heath and Co.).

Lastly, says Professor Granger,

in order to guard against the inaccuracy which is the chief danger in the employment of the oral method, written exercises should accompany the use of the oral method.

He gives suggestions for such written work, warns the teacher against expecting too much from the oral method, on the ground that the ordinary individual cannot speak more than one or two languages at a time, and holds that "pupils will rarely be able to take up this series before their third year in the study of Latin". He has in mind, of course, English schools. One point he fails to make clear: whether the third year is the third year of the use, by the same pupils, of the Oral Method.

C. K.

WHY SHOULD THE CLASSICS BE STUDIED AND HOW?¹

Why should time and energy be spent in study of the Classics of Greece and Rome? This question perpetually recurs, and, just in proportion as each member of this Association has convinced himself of the importance of the classical cause, in that measure will he feel the need of giving to every man that asks a reason of the hope that is in him.

In an age when material success is largely counted the only real success, appeal in behalf of his higher nature to him who has surrendered himself to the strong current is all too likely to be made in vain. Having eyes he sees not that the past which he affects to despise is only a present rolled into the dark; the vital connection of that past with his present, the debt of gratitude which his present owes to that past he cannot see—cannot because through habit of putting light for darkness and darkness for light he has lost the power of distinguishing the one from the other. He is given over to believe a lie.

There is another class who ask the question genuinely, seeking light. To these we must endeavor to make answer in all sincerity. It is a composite class, the two elements of which have this in common that, inasmuch as both are in some measure, varying with the individual and his surroundings, inclined toward the Classics, as result either of their own experience and observation or of what others have told them, there is present an openness of mind in both which affords hope that under the direction of competent advisers the cause of the Classics, in great degree in this day submerged by other pursuits, may yet again be elevated to that prominence to which it is entitled on its own merit.

This is an age of keen business competition and, even though men be not consumed by the desire of amassing wealth for its own sake, still most men rightly feel themselves under the necessity of supplying the body's daily needs, and the pressure which this necessity naturally entails becomes heavier through the fierce competitive methods of modern life. A father who himself in youth enjoyed sweet communion with the muses and would gladly have his son subjected to the same beneficent influence realizes that conditions of life have changed and concludes, either independently or on consultation with those who, equally with himself, have lost the true sense of proportion, of balance, between the spiritual and the material, that the boy in order to make his way successfully in the world must have his mind stored with practical knowledge, must have fulness of acquaintance with those implements which he will use in the battle of life. There is in this attitude of the parental mind that which is praiseworthy, in so far as the welfare of the child is really desired; the

¹ This article gives the major part of a paper which was read before The Classical Association of Virginia.

fault consists in putting the emphasis in the wrong place. We are all too prone to think of man as a body that has a soul, far too little as a soul that has a body. To some, if we may judge of opinion by behavior, it is 'practical' to secure in the least possible time from some educational institution its imprimatur in the form of a diploma procured, in order to save time, along lines of least resistance, a *τοῦ στῶ* from which to move the world. Perhaps unfortunately for the individual, but fortunately in the interest of truth, in many such instances, the fulcrum is found insufficient when the pressure is applied and it is discovered with some confusion that after all the hard-headed business world would rather scrutinize the contents of the package than accept it unquestioningly at its label valuation. There are those on the other hand that, while ready to admit the value of what the busy, rushing world terms success, yet declare that a common experience proves them right in maintaining that, paradoxical as it may seem at the outset, the method which aims apparently direct at the attainment of business or professional success is, from the inability of the untrained eye properly to distinguish what is direct from what is indirect, often a chief cause of failure to secure that measure of success in the chosen field which might have been reached had a different means been employed. The sound philosophy, or, what we sometimes prefer to call common sense, of the homely expression, 'The longest way round is the nearest way home', is lost through feverish haste which defeats the actor's purpose. Let us meet the opponent on his own ground. 'Is not the time spent in study of Latin and Greek wasted?' Have you yet to learn that often that time is best spent which is thrown away? Is your life so taken up with the quest of bread alone and your mind so obsessed with the idea that you must unremittingly pursue that which perishes in the using that you cannot see or, if you see, will not admit the higher claims of your real self, of the instrument, if you prefer to call it that, upon which you are dependent for success, if true success you are to attain? Do you sharpen your razor before you shave or do you let the process of shaving sharpen your razor? 'Oh, but it requires only a few strokes to sharpen a razor'. Yes, and the softer the blade, the fewer strokes necessary to produce apparent sharpness—apparent, if you please, for the real test is yet to come. And there are some material blades, just as there are some mental and moral blades, to which it were a waste of effort to apply the most refined method of sharpening; but when the metal is good and the temper fine, let it, in full confidence of the result, have your best hone and strop and your best skill. 'But', objects the objector, 'What is the best hone and strop?' 'Surely no study is better adapted to put a keen edge on the mind than science and the sciences'. Let us waive at this

point the question whether the study of language may be scientific and made itself to accomplish in mental training the same ends as science more distinctively so-called. Let the scientist himself pass judgment on the value of classical study. A professor of pure science in one of the oldest and best known American Colleges testifies that of students taking his courses those that come with careful classical training and without scientific training make uniformly better progress than those whose training has been exclusively scientific. True, scientists do not speak with one voice on this point, but the instance cited affords food for reflection for those who would set the Humanities and the Sciences against each other *adversis frontibus* and it seems at least not unreasonable to believe that a full examination of the field would discover many like instances. If, then, the study of science is the best or one of the best means not only of building and strengthening mental fiber but of equipping it for practical ends as well, and the study of the Classics is found to impart a power to acquire and appreciate the sciences which science itself unaided cannot give, what is the conclusion of our practical-minded man in regard to the practical value and bearing of the Classics?

The second component element of the class under present consideration consists of those who, while frankly conceding the educational value of the Classics, yet fail, as it seems to us, to get the best impression of their value just because their entire attention is not directed to the one vital point, because they are trying to look at two widely separated objects at the same time, with the same success, of course, as when, in any sphere, one undertakes to serve two masters. Every action must move toward a conclusion, either as an end designed or—what is the same thing from a different point of view—as result merely. We are concerned here chiefly with conscious purpose. All human effort, to be effective, should be directed to an end. From this fact arise the various conceptions which men have of the practical. *Cui bono?* in form or substance constantly presents itself to the mind. But, to secure the highest and best results of directed effort, it is essential that cause be not confounded in the mind of the actor with effect, process with product. Hence, while the attractiveness, on superficial view, of the reason often put forward why Greek and Latin should be studied is not to be denied, the injury produced or that may be produced by this way of presenting the claims and benefits of classical study is easily seen. The boy is told by one on whose judgment he relies that, inasmuch as he will later enter one of the professions, law, medicine, theology, or take up some branch of science, to the enrichment and development of which the ancient classical tongues have contributed in large degree, either in continuous literary form or sporadically by means

of derivatives from their vocabularies, the Classics should engage his attention. What is the result? Just what might have been expected *ab initio*. The goal at which, thanks to his adviser, he has his gaze or, worse, a part of his gaze, directed, is set too far ahead. The angle between the lines of vision is too obtuse. In his mental golf-playing he has tried to put one eye on the hole and keep the other on the ball. *Hinc illae lacrimae.* He has yet to learn, perhaps may never learn, that he has been violating a natural law from whose operation there is no escape, has arbitrarily substituted effect for cause, by-product for main process.

... It is time now to face our other question, How?

This question is important, of course, at any stage, but tends to settle itself rightly with a minimum of interference from without in proportion as right methods have been employed from the very beginning and the pupil has been encouraged to stand on his own feet. *Αρχὴ δέ τοι θμουν παντός* is no exaggeration. The mischief usually arises at or near the time of the pupil's first contact with the study and, unless quickly corrected, is likely to persist in increasing measure to the end. And this Association can perhaps in no way better serve the cause of the Classics than by making it clear to the Secondary Schools that quality rather than quantity is the thing needful. Let the former be duly attended to, and the latter will take care of itself. This impress must be brought to bear, so far as it has not already been felt, largely upon the teacher, who not unfrequently allows his judgment to be warped by the opinion or authority of those who regard amount rather than kind of work. He and, worse still, his pupils are unconsciously victimized to make a show.

Our sympathy is with the secondary teacher, because his road is thorny and his responsibility great. The responsibility, perhaps, in many instances, is not fully realized; let us help him to realize it, if we can. Does he wish a suggestion as to method? It will be given so far as may be, but more to set forth a principle than to supply detail. How much shall be read? As much as can be read well. Twenty pages well digested are better than a hundred bolted. In the one case a healthy appetite is retained, in the other a spell of auto-intoxication may result and taste for the food which produced it be impaired, if not lost. *Εθει τὸ μελλον ἔξει, ήν τὸ παρόν εὐτομῆς* applies in physical and mental dietetics as well. Should much attention be given to syntax? Not as a thing apart; not, as some hold, for mental gymnastics. But in its place, in its vital connection with that body with which you are dealing, as much attention and as minute attention as the anatomist, the physician, gives to the circulatory system of the human body. Let your pupil see that syntax is inflection in operation and, if he has some knowledge of physiol-

ogy, he will appreciate the suggestion that inflection is related to syntax somewhat as the red and white corpuscles are related to the blood stream. The acquirement of vocabulary is matter of much difficulty. True, but it is largely an artificially created difficulty, a direct result of looking at shadow rather than substance, at the reflection of the word, not the word itself. Encourage the learner to accept frankly the word before him, not some more or less hazy equivalent picked at random, as the sign of the object. Hence will appear to his sight men, not men as trees walking. Help him to get hold of the great central fact that the use of the means within his control now will tend to furnish him with power to deal with the next difficulty, that the reward of truth seen is increased capacity to see the truth. What of translation? The last scene of all. There is an old recipe for a rabbit pie which begins 'First, catch your rabbit'; many a ludicrous Barmecide's feast is held in the class-room through neglect of this precept. Do not confuse departments. Latin is not English, neither is Greek. When English comes in at the door, Greek and Latin fly out at the window. Let not too much be given to the boy of what he, in his often mistaken view of opportunity as task, may call assistance. Rather than cut the knot or untie it yourself, point him to the direction of the fiber, even steady, if need be, his hand with yours. He will become interested in the process and you will soon find that you can remove your hand. Let him have for himself the joy of real conquest.

To you, teachers in the secondary schools, is committed in trust, in even a more important sense than to those in the so-called higher institutions, the fortune of classical study in Virginia. It should never be forgotten that the wisdom of the ancients deserves better of its votaries than that the sacred post of teacher should be employed as a mere bridge to another profession. *Γνῶθι σεαυτόν.* Make tracks that are worth following—you will be sure to have followers. Do not be afraid of the charge that you are specializing and making specialists. The man or boy who puts his mind fully into his work in quest of truth cannot in so far be other than a specialist.

Your task is great, but the object to be attained is worth your every effort. With full conviction that the work in which you are engaged is for all time, take no note of time.

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THE NARROW 'VOCATIONAL' TEACHING OF THE CLASSICS

In the last number of THE CLASSICAL WEEKLY appeared Professor Knapp's editorial on Dr. Alexander's article Youth and the Classics. The convictions expressed by Dr. Alexander and by many other disinterested critics are deeply gratifying to

those engaged in the up-hill fight against material standards, and are so sound and broad that one wonders how any educated human being could venture to dissent from them. Yet educated men *do* dissent from the views of the advocates of the classical curriculum—and justifiably. Is there any defect in Dr. Alexander's platform of principles? No. It is unassailable. But are we applying these principles in our class-rooms? Not in one out of a hundred. There lies the crux in education, as in politics.

In the words of the heretical Mr. Flexner, Greek and Latin "lead nowhere". And he is right. They lead nowhere, because they are taught vocationally. Most of our College teaching of the Classics is designed (or administered) as preparation for the vocation of the classicist. We play into the hands of the enemy. Until we can learn to make our High School and College instruction humanistic and cultural, we waste our breath in exalting the cultural value of the Classics. Neither the Classics nor any other subject has any cultural value unless culturally interpreted.

Half unconsciously we are hypocrites. We stoutly maintain a glorious ideal of general culture. How many of us are equipped to put that ideal into practice?

I may be wrong, but I believe we must launch boldly into the presentation of human ideals, both modern ideals and ancient ideals (Mr. Henry Osborn Taylor has chosen the significant title). I can look back upon my own College days and see but one or two classical courses in which ideals of ethics and art and civilization were ever broached. "There is surely no more fascinating chapter", says Dr. Alexander, "as there is surely no more crucial circumstance in the story of the growth of humanity than that which deals with the birth of Christian sentiment and hope". How many of us ever raise that question in the class-room?

I recollect with an emotion which comes closest to chagrin—chagrin at the vocational misuse of the Classics—the undergraduate course in which I was introduced to Plautus by a famous Latinist. Plautus was not comedy to him, it was not drama, it was not even literature. It was only a sacred quarry for excavating the forms and the inflections of primitive Latin. Literature was never dreamed of in that course. And so with many others.

If Classics have the greatest cultural power of any modern study, we must transform that power into results. An undergraduate course in Sophocles or Terence should be a course in the principles of the drama, focused on Sophocles or Terence. It should inspire love of the drama and of literature. It should open up at the source the fundamental vital problems of the drama. No one should be allowed to give such a course who is not able to

demonstrate to his pupils the relation of Sophocles or Terence to Shakspere or Molière. If this be comparative literature, make the most of it. Nothing else is broad and vital enough to command respect in this day and generation.

Do I advocate dilettanteism and lack of drudgery? Never! Right here lies the vital issue. The way to make a student accurate and painstaking is to arouse his enthusiasm to the pitch where he is eager to be accurate and painstaking. In every detail thoroughness can be demanded and instilled, provided inspiration be imparted in the large. Of course the schoolmaster must always have his ferule behind his back. He must prod the lazy and the rebellious. But that does not affect the main principles. A teacher who knows his business can always make the loafer groan and sweat for it. But it is the big things which arouse the enthusiasm. The enthusiasm begets love of knowledge and love of truth. It can be done. I have seen it done. But I have only once seen it done as it ought to be done, and that by a man who was a devoted student of the literature and the ideals of four peoples: the Hindoos, the Greeks, the French, and the English.

Observe the attitude of us teachers of the Classics. A student who is 'going on for the doctorate' is coddled and favored. Is the sole function of professors of the Classics to make more professors of the Classics? We would be wiser to turn out more *students* of the Classics and more *lovers* of the Classics.

Why must narrow specialists be entrusted with our undergraduates, our most precious material? Only men who prove their wide knowledge of the humanities—the world's art, literature, and history—should introduce the young to the great masters of literature. Horace, for instance, is a poet-philosopher and as a poet-philosopher he must be presented to the novice. Let him later be dissected in the higher laboratory of syntax and metric.

But I am not advocating a choice between two evils—between the specialist who knows his Latin and Greek and the humanist who has only a smattering of everything. We must have the combination rare though it be. Only a man who is a scholar and humanist can prove to the world what we claim: that the Classics are the foundation of broad culture.

Is this an impossible ideal of perfection? I trust not. I am not counseling perfection. But it must be frankly admitted that there are fewer broad-minded and broadly trained teachers in the classical field than in almost any other. We must raise our standards. Holding to the ideal of sound professional training, we must demand breadth. We must require our doctors to display a sound general knowledge of universal history and literature before we let them interpret Homer or Plato or Horace to beginners. We must give the Classics a chance to

prove their worth through competent witnesses.

That is where the conflict between ideals and practice lies. We have written a great party-platform. Are we carrying it out? Not yet!

So much for that. I am tempted to point out just one other phase of the difficulty of putting theories into practice. Why do physics and mathematics and economics and history produce on the average better results than the Classics? Because the scheme of classical training is inferior? No. It is because nine pupils out of ten never do an honest stroke of work in the classical curriculum. The improper use of translations undermines the whole foundation. In the individual experiments in the chemical laboratory, in the oral quiz and sight paper in economics and history, the pupil cannot cheat or evade. In the Classics not one pupil out of ten is really doing what he is theoretically supposed to be doing. He is sidestepping the whole system of education which we have laid down for him, and we lean back and let him do it. The remedy is so simple that it is hard to understand the reluctance to use it (the unfitness of teachers is the real reason). Every examination must be at sight. Examinations on prepared passages are as futile and ought to be as impossible as the old-fashioned examinations on the stated theorems of Euclid. No self-respecting teacher of mathematics today examines on anything but 'originals'. In the Classics as in mathematics the test should be genuine ability, permanent proficiency, real progress. That can be gauged only by sight examinations. It is my experience that the American youth soon learns that the improper use of translations leads to disaster, when credit is given for sight work only.

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DEAN P. LOCKWOOD.

REVIEWS

Ancient History. By Hutton Webster, Professor in the University of Nebraska. Boston: D. C. Heath and Co. (1913). Pp. 665.

Readings in Ancient History. By Hutton Webster. Boston: D. C. Heath and Co. (1913). Pp. 280.

Evidence of renewed interest in ancient history is found in the publication of a new text-book in the subject. It differs from older histories in that it groups material so that the larger movements and the culture of a period rather than the deeds of individuals are made prominent, and in the emphasis placed on the life of the people.

The book falls into four divisions: the history of the western Oriental nations, the history of Greece, the history of Rome, and the history of the German migrations. There is an introductory chapter on the ages before history begins which shows what has been inherited from those peoples who had no historian. The history of the Oriental nations begins with an account of the geography and its in-

fluence on the people, and then in chronological order outlines the political history of the successive kingdoms in the Nile and Tigris-Euphrates valleys, and concludes with a sketch of the Persian empire. The civilization of the Orient is summarized in a chapter which goes into detail regarding the trade, political and social organization, the intellectual and spiritual life, and the contribution made to European civilization.

The history of Greece and Rome is preceded by an account of the lands and the peoples of Europe and the geographical influence in Greek and Roman history. Beside this general introduction there is a briefer summary of the character and the institutions of the Greeks and the Romans in order to make clear the fundamental ideas which underlay all the political and social changes in their history. The history of each state is then traced through its various periods of development. The story of Greece begins with the Aegean civilization and is followed up to the Hellenistic age. In the narrative of the Mycenaean and Aegean civilizations the work of Schliemann and Evans is described. The description seems in a measure to mar the sequence of the account; it might be better if this were relegated to an appendix or to footnotes. In the account of the Persian wars, the traditional story is told with enough modern criticism to make that story intelligible. In the chapter on the Hellenistic Age the many-sided development of that important period is stated in a clear and interesting way. But in the list of writers one is surprised to find the names of Plutarch and Lucian; the author, however, uses the term Hellenistic Age to cover a longer term of years than is usually done. The narrative of the Roman Republic is divided into convenient periods which show the social and the political trend of the state. The political history of the early empire is reduced to a minimum; possibly the account is too brief because Augustus is not made the prominent figure he really was, Claudius and the Flavians hardly get their due, and the growth of tyranny under emperors like Nero is not shown. But this is made up by the splendid chapter on the World under Roman Rule. Here the government, the spread of language, the growth of trade, social and economic conditions, and literature are all treated in considerable detail. But in the list of writers we miss the names of Juvenal, Martial, Pliny the Elder, Petronius, Quintilian, and the Elegists, all of whom are important. The political history of the third and the fourth centuries is followed by a brief summary of the conditions under that gloomy time. A separate chapter is given to the rise and spread of Christianity, in which are discussed its conquest over pagan beliefs, the reasons for its appeal, and the various persecutions it suffered. The German migrations are described only in a general way because the author feels that

they belong more to mediaeval than to ancient history. The book concludes with a chapter on the private life of the Greeks and the Romans, and on Greek and Roman art.

At the beginning of each chapter there is a list of reading from source material contained in Botsford's Source Book, Davis's Readings in Ancient History, Munro's Source Book, Webster's Readings in Ancient History. There is also a list of readings in modern historical works, but the list contains only works of one volume. Evidently the author depends for reference to the larger histories upon the Bibliography of History for Schools and the History Syllabus for Secondary Schools, but it would seem worth while to give such references if for no other reason than that a student may learn the names of some of the standard histories. There is in addition at the beginning of each chapter a list of references to illustrative material in books of travel and in magazines. At the end of each chapter is a series of studies to encourage further work.

The book has an adequate supply of maps (which can be said for few text-books) and plenty of illustrations. There are minor inaccuracies and mistaken judgments, in my opinion, but they are of slight importance.

The defects of the book seem to me to lie in the diffuse style which makes things interesting but does so at times at the expense of necessary detail, and in the fact that, while providing enough information for the requirements of the College Entrance Board examination, it does not give enough stimulus to the abler members of a class. More information could have been given in the same space without robbing the book of its value. Its value lies in giving more unity to the history of ancient peoples, in making clear the transition periods, in emphasizing social and economic and artistic life instead of political development.

The volume entitled Readings in Ancient History is designed to be used with the Ancient History, but more to provide supplementary reading than for use as a class-room manual. Its purpose in part is "to provide immature pupils with a variety of extended, unified, and interesting extracts on matters which a textbook treats with necessary, though none the less, deplorable, condensation. Particular emphasis, therefore, has been placed on biography and entertaining narrative", in part "to arouse in the student's mind an attitude of sympathetic appreciation for the great characters and great deeds of classical antiquity". Two chapters contain Herodotus's account of the Egyptians, Babylonians, and Persians, one the account of the Germans by Tacitus; the other twenty are given up to Greek and Roman biography and history, each chapter containing the work of a single writer and dealing with connected subjects. The editor has supplied

brief accounts of the writers quoted, and has given introductions and explanatory notes to the passages where such are needed. The material quoted is varied and interesting but is limited to purely literary material. No inscriptions or papyri records are given, and the periods covered by the Ancient History are not closely followed. So far as it goes it is a useful source book, but not as complete and useful as Botsford's, with which it will be compared.

BRYN MAWR COLLEGE.

J. F. FERGUSON.

Roman Life and Manners under the Empire. By Ludwig Friedländer. Authorized Translation of the Seventh Enlarged and Revised Edition of the *Sittengeschichte Roms*: Vol. IV, Appendices and Notes (from the Sixth Edition). By A. B. Gough. New York: E. P. Dutton and Co. (1913). Pp. viii + 718. \$2.50.

The value of this work (see THE CLASSICAL WEEKLY 3.52, 1918) is very greatly increased by the addition of this new volume, which is in itself a useful book of reference. The Appendices (pp. 3-326) contain a wealth of information of a miscellaneous character, such as The Story of Amor and Psyche and other Traces of Folk-tale in Antiquity, Costume and Arms of the Gladiators, with an abundance of material about other features of the amphitheater and the public shows, The Chronology of Juvenal's Life and Satires, and the like: all with full citation of the primary and secondary sources.

On pages 327-706 the footnotes of the Sixth Edition are given in their order, with catch-words and with references to page and line of the translation. The difficult task of transcribing these footnotes seems to have been well and carefully performed. To have avoided all slips would have been more than human. On page 331 I note "Pliny, H. N. xxxvi, 100" (for 109), "Nid." for *N(atura) d(eorum)*, and the omission of Friedländer's sixth footnote. For the benefit of some of those who will use the book it might have been well to expand some of the more difficult abbreviations, but considerations of space doubtless made this impossible.

An Alphabetical Index (707-718) to the Appendices is provided. The reviewer has had occasion to make considerable use of this index and has found no errors, and no omissions except that of *meridiani* (p. 179).

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JOHN C. ROLFE.

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

It is planned to publish in the second issue of each month a list of articles touching the Classics that have appeared in Periodicals, English or Foreign, not specifically devoted to the Classics. Such articles are often of great interest and value; even an incomplete list of them will be most helpful. The preparation of this list will be in charge of Professor H. H.

Yeames, of Hobart College, Geneva, assisted by Mr. William Stuart Messer, of Barnard College, Columbia University. All readers of THE CLASSICAL WEEKLY are invited to send to Professor Yeames titles of such articles, especially of articles they have themselves contributed to various Journals belonging in the category indicated above.—For earlier lists of this sort see THE CLASSICAL WEEKLY 5.159, 6.39, 63, 119, 143, 183, 207, 215. To save space a set form must be followed by all contributors. Thus, an entry like (*J. C. Stobart, The Glory that was Greece*) indicates an unsigned review of the book named; an entry like (*J. G. Fraser, The Golden Bough (Andrew Lang)*), indicates a review of Frazer's book by Andrew Lang; an entry like *How did Thucydides write Numbers?*, (*J. P. Mahaffy*), indicates an article by Mahaffy; an entry like *Professor Verrall or Sophocles's Ichneutae* means an unsigned editorial or note or comment. American Historical Review—Jan., Mercantilism and Rome's Foreign Policy—Jan., Tenney Frank.

The Athenaeum (London)—Apr. 5, (*Gustave Fougeres, Athénées*); Apr. 12, (*B. B. Rogers, The Peace of Aristophanes*); Apr. 19, (*M. W. Humphreys, Demosthenes On the Crown*); Apr. 26, (*W. R. Halliday, Greek Divination*); May 17, (*G. B. Grundy, Ancient Gems in Modern Settings*); June 7, (*W. W. Tarn, Antigonus Gonatas*); (*J. B. Chapman, Horace and his Poetry*); June 14, (*Theocritus, Bion and Moschus*, Trans. by A. S. Way); (*Caroline D. Snedeker, The Spartan*): The First Eng. Trans. of Caesar; June 28, (*Verrall's Life and Writings (Collected Literary Essays, Collected Studies)*); July 5, (*The Rhesus of Euripides*, Trans. by Gilbert Murray); July 12, (*J. S. Reid, The Municipalities of the Roman Empire*); (*K. F. Smith, The Elegies of Albius Tibullus*); July 26, (*M. N. Todd, International Arbitration amongst the Greeks*); Aug. 9, (*H. B. Cotterill, Ancient Greece*); Aug. 16, (*Colour on the Sculptures of the Parthenon*, *W. R. Lethaby*; Sept. 20, *Notes from Rome*, *Lanciani*); Oct. 4, (*J. A. Pott, Greek Love Songs and Epigrams*); Oct. 11, (*W. S. Ferguson, Greek Imperialism*).

The Atlantic Monthly—May, Insects and Greek Poetry, Lafcadio Hearn; July, The Classics Again, H. D. Sedgwick; Aug., A Roman Citizen (story), A. C. E. Allinson. Bibelot (Portland, Maine)—May, Four Translations from Theocritus and Epitaph of Bion, Edmund Clarence Stedman.

Bibliotheca Sacra—July, The Theology of Prometheus Bound, J. B. Lawrence.

Century—April, Skirting the Balkan Peninsula, 2nd Paper: In and Near Athens, Robert Hichens (pictures by Jules Guérin); May, Skirting the Balkan Peninsula, 3rd Paper. Contemporary Review—Aug., The Mysteries in their Relation to St. Paul, W. M. Ramsay.

Dial—Oct. 1, The Living Significance of Latin: The Story of an Old Roman Road.

The Educational Review—Sept., (Messer: Geschichte der Philosophie im Altertum und Mittelalter); Oct., A Chair of Imperial Latin.

The Edinburgh Review—July, The Common People of the Early Roman Empire, Stephen Gaselee; Translation and Paraphrase, Earl of Cromer; Greek Prose Romances, R. E. Prothero.

English Historical Review—Jan., Ancient Rome and Ireland, F. Haverfield; Aristotle's Constitution of Athens, ed. J. E. Sandys (H. J. Cunningham); Stuart Jones, Companion to Roman History (W. A. Goliher); J. L. Strachan-Davidson, Problems of Roman Criminal Law (H. Stuart Jones); F. W. Robinson: Marius, Saturninus und Glauzia (W. Warde Fowler); April, How and Wells, Commentary on Herodotus (C. F. Lehmann-Haupt); J. Lesquier, Les Institutions militaires de l'Egypte sous les Lagides (A. S. Hunt); July, E. M. Thompson, Introduction to Greek and Latin Palaeography (A. S. Hunt).

Journal of English and Germanic Philology—July, Hofmannsthal and Greek Tragedy, G. M. Baker.

Mind—April, G. S. Brett, History of Psychology Ancient and Patriotic (J. S. Beare); July, The Problem of Freedom after Aristotle, G. S. Brett; O. Apelt, Platonische Aufsätze (A. E. Taylor).

Modern Language Notes—Feb. (H. B. Cotterill, Homer's Odyssey).

Modern Philology—April, Human Automata in Classical Tradition and Mediaeval Romance, J. D. Bruce.

Nation (London)—June 7, (J. C. Stobart, The Grandeur that was Rome).

The Nation (New York)—May 8, Latin and the Modern Languages, P. M. Buck, Jr.; June 5, Greece Revisited, M. L. D'Ooge; July 24, (Quintus Smyrnaeus, Trans. by A. S. Way); Oct. 16, A Concordance to Horace, Lane Cooper.

National Geographical Magazine—March, Greece and Montenegro, G. H. Moses (Illustr.); Megaspelaeon, the Oldest Monastery in Greece, C. S. Alden (Illustr.).

Open Court—Oct., Greek Art in India, Paul Carus (Illustr.).

Outlook—Oct. 18, A British Pompeii.

Philosophical Review—May, M. Wundt, Geschichte der Griechischen Ethik (W. Fite); O. Gilbert, Griechische Religionsphilosophie (G. S. Brett).

Quarterly Review—April, The Alban Hills, Thomas Ashby (Illustrated).

Records of the Past—June, The Philistines and Ancient Crete, C. Horn: Gallo-Roman Objects Found in the Bourbonnais, H. Chapelet: G. W. Botsford, A Source Book of Ancient History (H. M. Wright): Heating Arrangements of an Ancient Roman Villa in England (editorial note).

Revue des deux mondes—Oct. 1, De l'Histoire et des Historiens, (2) Les Historiens Grecs, Gabriel Hanotaux.

Revue historique—May-June, L'Empereur Gallien, (1), L. Homo: Antiquités latines, Ch. Lécrivain; (P. Gauckler, Le Sanctuaire syrien du Janicule); July-Aug., L'Empereur Gallien (2), L. Homo: Antiquités romaines, J. Toutain.

Romanic Review—June, Old Spanish *fueras* (cf. *foris, foras, θύρα*), A. M. Espinosa; A Visit to J. C. Scaliger, C. Ruitz-Rees.

The School Review—June, The Paradox of Oxford, P. E. More: The Classification of Sentences and Clauses, W. G. Hale; Prentiss Cummings, The Iliad of Homer (H. H. Yeames).

Scientific American Supplement—Aug. 2, The Rome of Constantine, Trans. from Larousse mensuel (Illustr.).

South Atlantic Quarterly—Oct., W. S. Ferguson, Greek Imperialism (C. W. Peppler).

The Spectator (London)—Apr. 5, (The Oxford Book of Latin Verse); Apr. 12, Virgil a Thracian, Hugh Johnson: *Ne sutor ultra crepidam*, T. M. Keogh; Apr. 19, Some Classical Quotations, H. Macnaghten: Catullus' Home-Coming (Trans. of Carm. 31); May 3, Caesar's Wife; May 10, The Greek Anthology (G. B. Grundy, Ancient Gems in Modern Settings); May 17, The Freer Gospel Manuscript (editorial): Caesar's Wife: The Greek Anthology: Rosa Rosarum (Letters); May 24, The Greek Anthology: Rosa Rosarum (Letters); June 14, (New Volumes in the Loeb Classical Library); July 5, The Future of the Classics (Verrall): Curious and Fantastic Derivations: Palindromes; July 12, The Future of the Classics (Letters); Aug. 2, A Royal Philosopher (W. W. Tarn, Antigonus Gonatas); Aug. 9, Ancient Art and Ritual (Jane Harrison, Themis); Aug. 30, Carausius; Oct. 4, (J. A. Pott, Greek Love Songs and Epigrams).

Times (London), Educational Supplement—Apr. 1, Smaller Schools of Greek, H. A. P. Sawyer: The Pronunciation of Latin, J. D. Anderson; May 6, The Pronunciation of Latin in France, J. D. Anderson; July 1, Editions of the Classics, E. H. Blakeney.

Weekly Edition—May 16, A New Saying of Christ, (Freer Gospels); May 23, The New Saying of Christ, H. Stuart Jones and R. J. Walker.

The Times (London), Weekly Edition, Literary Supplement—Apr. 25, Greek Religion and Divination (Gilbert Murray, Four Stages of Greek Religion); W. R. Halliday, Greek Divination; May 16, Three Roman Poets Translated (Catullus, Tibullus, and the Pervigilium Veneris, trans. by F. W. Cornish, J. P. Postgate, and J. W. Mackail: The Poem of G. Valerius Catullus, trans. by Charles Stuttaford): An Isle of Greece (A History of the Island of Chios, trans. from Dr. Vlastos's Chiros by A. P. Ralli and S. A. Mavrojani); June 27, Professor Murray's Rhesus; July 11, A Cambridge Humanist (A. W. Verrall, Collected Essays and Studies); Roman Portraits in Egypt (W. M. Flinders-Petrie, Roman Portraits: The Hawara Portfolio, Brit. School of Archaeology); Aug. 29, A Man of the World (Opus Epistolarium Des. Erasmii Roterdami, vol. 3); Oct. 10, (Theodore Gomperz, Greek Thinkers, Vol. 4, Trans. by G. G. Berry).

Yale Review—July, D. Osborne, Engraved Gems, Ancient and Modern (P. V. C. Bauer); Oct., A Gentleman of Athens (Xenophon), Gamaliel Bradford, Jr.

The Youth's Companion—July 31, The Transformation of Rome, G. Ferrero.